

THE CHRISTIAN MESSENGER.

VOL. III.]

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[NO. 21.]

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

RELIGIOUS INTELLIGENCE.

FOREIGN.

BRITISH AND FOREIGN BIBLE SOCIETY.

Fourteenth Anniversary.

(Concluded from page 312, vol. 3.)

BRITISH NORTH AMERICA.

To the Auxiliary Bible Societies, previously existing in British North America, the following have been added, since the last Report:

1. The Auxiliary Bible Society of Niagara, in Upper Canada.

Among the resolutions passed at the formation of this society, (which took place at a meeting in the church, the Rev. Robert Addison in the chair,) it was specially determined, "that the Committee request the Board of education to direct the master of every parish school in this district, to examine how many of the inhabitants, where he teaches, are in possession of Bibles and Testaments, and to report the same to this Committee; and that a Bible Association be promoted wherever there is a school.

The establishment of this society may be hailed as a useful opening for the entrance of the Scriptures into a quarter where they are much needed: there being "reason to apprehend," as the society itself states, "that a large majority of the back settlers are without the sacred volume."

2. The prince Edward's Island Bible Society.

3. The Midland district, Upper Canada, Auxiliary Bible Society.

The district from which this society derives its name, and in which it is designed to operate, is one of the ten civil divisions of Upper Canada. It extends from the north eastern extremity, or outlet of Lake Ontario, south western, about half the length of the lake, and comprehends one of the most populous portions of the province.

The seat of the society is Ernest-town, situated on the lake shore. It is a port of entry and clearance; has a church, an academy, and a post-office; and is rising in commerce and navigation; with a fertile, and, comparatively, populous back country round it. From the deficiency of accommodation for publick worship, (service being performed in the Episcopal church, upon an average, not more than twice in a month; and, in other places of worship, only occasionally,) the inhabitants are often obliged to spend their Sab-

bath at home; and, therefore, stand peculiarly in need of books suitable to read on that day, "and none," it is well observed, "can be so proper as the Bible." Of this, accurate and well printed copies are very difficult to be procured.

"To supply this defect," the committee observe, "and to correct these local evils, is one immediate object of our association; but although our means are small, our wishes are co-extensive with the cause of Christianity itself."

NEWFOUNDLAND.

From St. John's, Newfoundland, satisfactory accounts have been received, of the distribution of the Scriptures, sent out by your society, for the inhabitants of that island.

LABRADOR.

The Moravian missionaries on the coast of Labrador are proceeding diligently with the completion of the translation of the New Testament into the Esquimaux language. In the mean time, the parts already printed, (the four Gospels, and Acts of the Apostles,) are perused with great interest, and thankfulness, by the christian Esquimaux. Of this, a very gratifying assurance was received from two of the missionaries. (one of whom had ministered more than thirty-one years in Labrador.) who attended your committee, by desire, in the costume of the natives, and expressed the gratitude of their Esquimaux congregations with great simplicity and feeling.

WEST-INDIES.

In the islands of Antigua and St. Christopher, copies of the Scriptures, furnished by your committee, have been distributed among an eager and a thankful people. "Several pious blacks," writes a correspondent, "came from Barbuda, an island a short distance from Antigua, to request that a few Bibles and Testaments might be given them: for these they begged in a very affecting manner. I gave them two dozen Testaments. On receiving the rich treasure, their joy was impressible, as might be seen by the tears which flowed down their sable faces."

Similar accounts have been received from Berbice and Demarara, from the latter of which places, the distributor writes:—"I had no just idea of the number of negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week, applications poured in from every plantation, and every quarter."

Similar accounts have been transmitted from New Providence, where whites and blacks emulated each other in expressing their thanks for the Bibles and Testaments received and in petitioning for further supplies. So great was the demand for Spanish Testaments, that forty-eight were sold in a day, for half a dollar each.

HAYTI.

Your committee will only add, that the five hundred Bibles, and one thousand Testaments, in French and English, sent to Cape Henry, in St. Domingo, have been received, and count Lemonade, in acknowledging the receipt of them, adds, "his majesty has cau-

sed them to be distributed in the schools and in the army, for the propagation of the truths of the holy Scriptures." One thousand copies of the four Gospels and Acts of the Apostles, in French and English, in parallel columns, were also despatched to that quarter, early in the present year; and (the edition being finished) they have since been followed by three thousand entire New Testaments, together with the second part of what had been previously forwarded. The particular object of this impression, executed at the express request of the king of Hayti, is, to facilitate the acquisition of the English language among the population subject to his authority.

Funds.

At the end of the Report is given the following abstract of the Cash account, for the year ending March 31, 1818.

Total net receipts, exclusive of sales, - 68,350*l.* 10*s.* 9*d.*

Of which sum 55,857*l.* 7*s.* 5*d.* was contributed by auxiliary Societies.

Received by sales, the major part of which was for Bibles and Testaments purchased by Bible Associations. - - - - -

18,620 0 2

86,979 10 11

Total net payments, 71,099 1 6

The society is under engagements for various money grants, to promote the object of the institution in Foreign parts; for returns of Bibles and Testaments to Auxiliary Societies; and for Bibles and Testaments, and printing paper ordered; to the extent of about 42,000*l.*

The returns satisfactorily prove, that the liberality of the members of the Auxiliary Societies has in no degree relaxed; and the enlarged proportion of their contributions, UPON WHICH NO RETURN IS REQUIRED in Bibles and Testaments, affords a gratifying testimony, that the poor in our own country are either already supplied with the holy Scriptures or are obtaining that supply through the medium, and at the charge, of Bible associations; and that the Auxiliary Societies, aware of the extent and importance of the foreign operations, have determined to allot as large a sum as practicable, to the general purposes of the parent institution.

Legacies to the amount of 3,903*l.* 9*s.* 9*d.* are enumerated; and two benefactions, one of 500*l.* and the other of 100*l.* both anonymous.

Works completed during the Year.

Among these, your committee have the satisfaction to mention the Irish Bible, 8vo. in the Roman character, 5000 copies: the Dutch Bible, 8vo. 5000 copies, and 5000 extra Testaments; the New Testament, in French and English, in parallel columns, 5000 copies; and the like number of Martini's Italian Testament, for the use of Catholics; besides various editions of the English Scriptures in different forms. The last have all been printed, as usual, at the authorized presses.

Works now in press.

Of these, besides English Bibles and Testaments, the principal are:

1. The German pocket Testament, 10,000 copies.
2. The Portuguese Bible, from the Version of Joam Fareira de Almeida, printed at Batavia, 5000 Bibles, and 5000 extra Testaments.
3. The Malay Bible, in Roman character, 5000 copies, and 10,000 extra Testaments.
4. Hindoostanee New Testament, by Martyn; and Book of Genesis, translated by Mirza Fitrut, and collated with the Hebrew, by the late Rev. H. Martyn.
5. The Syriac Old Testament, 4000 copies, 4to. to accompany the New.

The last three are proceeding under the care of the Rev. Samuel Lee, whose services in editing the Syriac New Testament have been already commended.

6. The Arabic Bible.

A correct and acceptable Version of the Bible in Arabic, is after all which has been attempted and executed, a desideratum in biblical literature. This work has been consigned to the editorship of Dr Macbride, professor of Arabic in the University of Oxford, and to the Rev. Mr. Lee; the former of whom has kindly engaged to prepare the copy from the valuable manuscripts contained in the Bodleian Library. From the union of talent, learning, and zeal for the propagation of the holy Scriptures, possessed by each of these editors, the society, as well as the vast population for whose use the work is preparing, has every thing to expect.

To these must be added,

7. The Turkish Bible.

The lamented decease of the original editor, baron Von Diez, at the time when the work had not advanced quite through the first four books of Moses, rendered it necessary to look out for a suitable person to undertake its completion. Such a person was found in Mr. Kieffer, professor of the Turkish language at Paris, and interpreting secretary to the king of France. With the permission of his government, professor Kieffer attended in London, to confer with your committee; proceeded to Leyden and Berlin, to arrange and superintend the removal of the manuscript, paper, and types, to Paris; and, after effecting these objects, and concluding a negotiation with the king's printer at Paris, is now employed (with the advice, on all doubtful questions, of the learned orientalist, baron Sylvestre de Sacy) in editing the work at the royal press in that capital, and hopes to produce the New Testament complete by the close of the year.

Your committee, while they express their high satisfaction with the conduct of professor Kieffer, throughout the whole of this preparatory business, cannot withhold their testimony of respect and gratitude to the French government, which not only permitted the professor to take all the measures requisite for engaging in this

work; but also, as well by allowing the entrance of paper, types, &c. duty free, as by other acts of indulgence and courtesy, has greatly facilitated its accomplishment.

CONCLUSION.

In reviewing the transactions which have thus been reported, your committee anticipate, in every member of the institution, a renewal of that satisfaction and gratitude which its annual advancement has been accustomed to excite, and which every stage of its progress cannot fail to revive and confirm.

Fourteen years have now elapsed, since the British and Foreign Bible Society first announced its design of attempting, by a union of "all who profess and call themselves christians," the universal dissemination of the holy Scriptures. The project was, at once, so novel and so vast, that to most it appeared but a doubtful experiment; while not a few considered the attainment of its benevolent end as altogether hopeless and impracticable. Experience has happily dissipated these doubts and apprehensions. Within the course of this short period, so much has been effected toward removing the principal obstacles to its execution, as to render the event in a high degree probable; and the mind is carried forward, by the encouragement derived from its past success, to its full and complete realization.

It is, in the mean time, a matter of real satisfaction to observe, how general has been the approbation of the society's plan; and how closely the exertions, of which it gave the example, have been followed up by filial and kindred institutions, animated by the same spirit, and steadily pursuing the same object, in different parts of world.

While the sovereigns of the North have particularly distinguished themselves by their patronage of the cause; and, under their auspices, Bible Societies, Auxiliaries and associations, have been established throughout their respective dominions; and other potentates and princes, emulating their zeal, have adopted a similar course; few parts of Europe have been excluded from a share in the advantages arising out of the operations of the parent institution and her numerous continental Auxiliaries. Where, from local difficulties, societies have not been formed, zealous individuals have appeared in their stead; and thus, by one or the other of these means, the Scriptures have, in most places, obtained a considerable, if not an unrestricted, circulation.

In Asia, in Africa, and in America the cause has been espoused, and continues to be promoted, with degrees of vigour and activity proportioned to the circumstances of the respective countries; and, in the last of these grand divisions, more especially, your committee feel emboldened to expect, from the newly formed American Bible Society, a scale of operations within the benefit of which the largest proportion of the Western hemisphere shall be eventually included.

Nor is the satisfaction reaped by the members of the British and Foreign Bible Society confirmed in the mere circumstances of the

dissemination of the Scriptures; they have a much higher gratification, in the knowledge, that this dissemination has been both accompanied and followed by the most pleasing indications of real and permanent advantage. For evidence to this effect, your committee appeal, with confidence, to the facts recited in this and preceding Reports; as well as to the general testimony of all who have watched the proceedings of the institution, and its associates, whether abroad or at home.

If to have roused the attention of a thoughtless world to the momentous concerns of eternity, and to the study of that word which reveals the only way to peace and salvation—if to have supplied the ignorant and inquiring with the means of gratifying their desire for spiritual and life-giving knowledge—if to have moderated the prejudices and conciliated the affections of christians of every denomination, and to have taught them the wisdom and the duty of *keeping the unity of the Spirit in the bond of peace*—if effects like these deserve to exalt and endear the instrument by which they have been produced, the British and Foreign Bible Society may reasonably challenge no common rank in the esteem and the gratitude of mankind.

In contemplating the range which the society has taken; the extent to which its impulse has been communicated and its aid imparted, the good results of its influence multiply upon us in a degree which overwhelms alike computation and conjecture. The Bible is now eagerly sought for, where, before, it was neglected; and diligently read, where, till lately, its existence was unknown; and the language of grateful acknowledgement and heartfelt joy, on the receipt and possession of so rich a treasure, is echoed from the Caspian to the Mississippi, and from the recesses of Iceland to the extremities of New Holland. In describing the changes thus happily effected, your committee adopt, with kindred feelings to his own, the very expressive words of the late venerable bishop of Gothenburg:

“That God, who can subject all things to himself by his mighty power, has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the living God; Jews bend their knees before the cross; and christians return from the error of their ways to their Father’s house, which, like the prodigal son; they had forsaken. The enemy, no doubt, is active in sowing the tares of discord, deceit, and hypocrisy; yet still, it must be admitted, that, in general, a purer seed is sown in the fields of the church of God. The bright rays of truth have long since dispelled the gloom of superstition: and although, in the conflict between truth and unbelief, the success has varied; yet he, who is both *the Counsellor and the Mighty God*, continues his victorious career; and the weapon in his hands, is, *The Sword of the Spirit, which is the Word of God.*”

For a train of success so great and unexampled, the British and Foreign Bible Society is peculiarly indebted to the simplicity of its constitution, and to the scrupulous fidelity with which it has been administered. In the dissemination of the Bible alone, the

principles of all christians, however divided in other particulars, may conscientiously meet and unite; and, so long as that object is distinctly and exclusively pursued, it may be reasonably expected, that the institution will continue to possess their affectionate attachments, and command their most liberal support.

But, while so much is allowed to the efficiency of causes, purely instrumental, your committee are deeply sensible, that all the prosperity with which the society has been favoured, is to be ascribed to the purpose and agency of Him who gave the word, and commanded that it should be *made known to all nations for the obedience of faith*. To accomplish this end, He has thought proper to employ, as circumstances have required, the services of an oral or a written communication. To the latter has been resigned, in the present eventful times, a pre-eminent distinction in the order of means. On the British and Foreign Bible Society has been devolved the duty of co-operating with the designs of Providence in this particular: nor is it among the least of the uses which its institution will have answered, that it prepares the way for the more effective exercise of a personal ministry, by the dissemination of that book which contains the ground-work and the rule of every christian ministration.

A new era appears to have commenced; and all things seem to be working together for the universal propagation of the Gospel.—Whether the accomplishment of this is near or remote; whether it is to gladden the eyes of those who now labour, or is reserved for those who are to come after them; is a consideration which may be left to the disposal, as it is known only to the prescience, of Him, in whose hands are the times and seasons which regulate the events of his kingdom. Grateful for the past and confident of the future, the members of the British and Foreign Bible Society, and all who co-operate with them in every part of the world, may securely commit the issue of their cause to the Author of the Scriptures; while in the devout strains of Holy Writ, they implore his continued benediction upon it:

Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands, upon us; yea, the work of our hands, establish thou it. Psalm xc. 16, 17.

AMERICAN MISSIONARIES IN INDIA.

LETTER FROM THE REV. MESSRS. MEIGS AND POOR, TO THE CORRESPONDING SECRETARY OF THE A. B. C. F. M.

District of Jaffna, Dec. 1817.

REV. AND DEAR SIR,

ABOUT three months ago, we forwarded to you by way of Calcutta, extracts from the journals kept by the brethren at Tillipally and Batticotta, from January to September of the current year. At the same time we wrote you a letter, in which we gave a full account of the principal things relating to our mission. On the 15th of No-

vember we sent a duplicate of the letter, to which was added a postscript, containing information of a later date. At the same time the brethren at Batticotta sent a duplicate of their journal. With the exception of the particulars now to be mentioned, the state of the mission continues the same as at the period of our last letter.

In our letters to you heretofore, we have had occasion not only to dwell largely on the special encouragements afforded us by the great Head of the church to press forward in our missionary work, but also to inform you, that we were almost entirely exempted from those perplexities and trials to which other missionaries have been subjected. But in seasons of prosperity we did not forget the lessons taught us by our Lord and his apostles, that trials of various kinds were to be expected, that we might have proper opportunity for manifesting our faith and patience, and for making full proof of our ministry among the heathen. These expected trials we begin to experience.

We have already informed you, that on the 13th of August brother Warren had an attack of bleeding at the lungs; that on the 6th of October he left Jaffna for Columbo, that he might avoid the rainy monsoon, then about to commence here; and that our accounts of his health after his arrival at Columbo were very favourable. We must now inform you that later accounts, particularly the last, are of an unfavourable nature, and very much damp the pleasing hope we have indulged, that his health would be so far restored, as to render it proper for him after the rain to return to his station. He has gained very little strength, and the affection of his lungs is no better. He is now residing in brother Charter's family, from whom, and also from other friends at Columbo, he receives the kindest attention. The physicians at Columbo strongly advise him to take a voyage; as they judge it the most effectual remedy for his recovery.

We have also informed you of the ill health of brother Richards, that for more than a year past he has been unable to study in consequence of weak eyes; and that for several months he has been in a debilitated state. Since we wrote his symptoms have been alarming, and we have many fears respecting his recovery. As he is unfitted for actual service in the mission, and appears to be declining, we have lately taken into serious consideration the subject of using some more efficient means for his recovery. After deliberation, we thought it expedient that he should go to Columbo by water; and that, unless some peculiar reason should prevent, he and brother Warren should thence proceed to Bombay. Mr. Richards left Jaffna for Columbo on the 13th inst. leaving Mrs. Richards and son at Batticotta. We have since heard that the boat in which he sailed was detained at Manaar about a week, during which time Mr. Richards was very sick; but that he was so far recovered that he expected to sail for Columbo at the date of his last note, which was on the 22d instant.

The nature of the complaints of our two brethren; the advice of

physicians here, and the experience we have had on the subject, particularly in the cases of Mr. Warren and Mrs. Poor in our passage from America, and the recovery of Mr. Bardwell's weak eyes on his passage from Bombay, are considerations which united in directing to a voyage, as the most probable means of restoring them to health. We think also that some other purposes might be answered by their taking a voyage to Bombay. The brethren at each station will acquire a profitable acquaintance with each other's affairs, and manner of conducting the mission, and some information may be obtained; that will tend to open the way for hereafter extending our missions to the Malabar coast. The considerations here suggested appeared to be sufficient to outweigh almost the only objection to the voyage; that is, the expense of two hundred, or three hundred dollars, which must be incurred in their going and returning.

By the removal of these two brethren in such circumstances we feel that our strength is greatly reduced. Whether we regard them as beloved companions and fellow labourers in the mission, or as physicians, whose services our families, situated as we are, at a distance from the European settlements, greatly need, we cannot fail to regard their removal as a great affliction. But our minds are more deeply affected, when we consider its influence upon the state of the mission. Just at the time when we have completed the necessary repairs for living comfortably among the heathen, and in some degree prepared ourselves for engaging with undivided attention in the appropriate duties of the mission with pleasing prospects of success, we are deprived of half our strength. The same reasons which influenced the Prudential committee to send us here, the additional ones contained in several of our letters, and now the reasons arising from the importance of supporting an establishment already commenced, unite in rendering it important that more missionaries should be sent without delay.

We acknowledge the receipt of Mr. Evarts' letter, describing the remittances sent to Bombay for the brethren at each station. Many thanks are due to the committee for their prompt attention to our wants. The five hundred dollars previously remitted for the Columbo Bible Society, have been presented, and the receipt thankfully acknowledged.

On the 7th of November we received a letter from the Baptist brethren at Calcutta, dated Sept. 17, informing us that the fount of Tamul types, which we commissioned last year, is ready to be forwarded to us by the first opportunity.

Having types in readiness, we are again reminded of our need of a printing press and printer. Since we wrote you last, the brethren at Batticotta have obtained official permission from government to repair the publick church buildings at Manepy and Changané, for the purpose of opening schools and preaching. We have now taken possession, and have permission to take possession, of eight of the most fertile and populous parishes in the district of Jaffna. These are all contiguous to each other, lying on the north

west part of the island. Truly the harvest is plenteous, but the labourers are few.

The brethren at Batticotta opened a school in their house about three months ago, which now consists of forty boys who are instructed in the Tamul and English languages, and in the principles of christianity. Besides the morning service held on the Sabbath at their house, they have lately begun to hold an afternoon service at an adjacent village with encouraging prospects of success.

The school at Tillipally is in a flourishing state. Sixteen boys are able to read with facility the Tamul and English Testament, and as many more who are younger, are making good progress in both languages. A considerable number of boys have received some instruction in the school; but for various reasons have left it. The boys in the school are instructed in the principles of the christian religion as fully as if they were the children of christian parents. Most of them have committed to memory two or three catechisms in Tamul, and large portions from the Scriptures. They are now engaged in transcribing on *ollas* the book of Genesis. This exercise is particularly important, as the Tamul Old Testament is now out of print, and it is very desirable that the absurd notion of this people respecting the creation, the fall of man, and commencement of idolatry, should be corrected. On the Sabbath, immediately after the morning service, the boys rehearse a part of what they have committed to memory, and are questioned respecting their knowledge of christianity.

On the 9th of October, being the first anniversary Sabbath of going to Tillipally, Mr. Poor preached his first sermon in Tamul. Within two or three months an important opening has presented for preaching at Tillipally in one of the principal rest houses, which is the common place of resort for the head men and others: and which we have considered one of the strong holds of heathenism. The audience is often larger than at the morning service in their dwelling house, and is composed almost entirely of different persons.

As we intend shortly to send extracts from our journals; we think it unnecessary to prolong this letter by reciting particulars respecting our mission. From what has been stated you will perceive, dear sir, that the labours of the mission are becoming more and more interesting to ourselves, and that a variety of circumstances unite to encourage us in our work. The principal cause for fearful apprehension is, lest the sphere of our exertions should be contracted for want of assistance, instead of being extended according to the course we intended to pursue. Yet we have much reason to quiet ourselves with the belief, that the great Head of the church will continue our health as long, and restore the health of our brethren, or send out more missionaries as soon, as the welfare of his cause among this people requires.

With sentiments of sincere respect and affection, we subscribe ourselves, your unworthy fellow labourers in the vineyard of our Lord.

B. C. MEIGS.

DANIEL POOR.

VIZAGAPATAM.

Extract of a letter from Mr. Gordon, Oct. 22, 1817.

Mr. Gordon, who is returned from Madras, where he had spent three months, says, respecting that station, "O! what a great improvement in about two years! The Lord is doing great things indeed! There is much yet to be done; the fields are whitening for the harvest. I had frequent opportunities of observing among the Gentoo population a desire to hear of this new way. I frequently had an opportunity of conversing with hundreds; I say *conversing*, for they are not accustomed to hear any continued or regular discourse; *they* must speak too, especially when any thing is said that seems to reflect on their gods, or their religion, however absurd. The people at large are mere babes in knowledge, though some of their priests are learned and acute. But the great proportion of the people being poor, and unable to pay the Brahmins, they remain ignorant.

The Brahmins become more and more shy of us, as we become better acquainted with their system; beside, the lower orders are now better informed of the roguery and debauchery of their gods, so that the influence of the priests is diminished. It is not uncommon for a Soodra to hold (when a missionary is present) a disputation with a Brahmin, and some become convinced of the absurdity of their religion.

A few Sabbaths ago, when in my new school, on the day of the festival of *Vighnaswaroodoo*, (the elephant-headed god) when the people were passing by with flowers and leaves to adorn their houses, I took occasion to recite his history, which seemed wonderful to the majority present; and upon my demanding whether such gods as these could do either good or evil, one of the men drew from his bosom the wretched thing which accompanies this, the likeness of nothing in heaven or earth, and when pressing home upon the audience the absurdity of their conduct, some of them cried out, "It is only a play-thing for the children." It is, however, well known, that these idols are kept in their houses, and worshipped for the purpose of keeping evil from them; for fear seems to be the grand principle of their whole religious system. The man I mentioned appeared to act in a perfectly voluntary manner; while I was speaking, he held up the idol before my face, and presented it to me, the people around smiling approbation; and when I said, "These cannot do good, nor is it in them to do evil," there was evidently an universal concurrence. "Then, why do you worship such vain things?" "We are but children," said they, "and must do as we are bid. Besides, our forefathers were wise and good, and we continue to do as they did; and doing as our *Gooroo* (teacher) directs, we cannot be wrong." "But, if he directed you to drink poison, would you do it?" "No; for then we should die." They added, "Is not this the *Callee Yogum*?" (the sinful age) I answered, "According to your books, it is; but that is not a reason why you should

sin against your own minds." "What can we do?—it is our fate. Is there not a hell? You have just now told us, that these things make the great God angry, and send people there. You say that he made all things; why did he make hell? I answered, "Why did the company order that jail to be built?—why did they send the judge to punish people in that jail? Ought you to rob and murder, in order to fill that jail, and make work for the judge? The company knew that some of you would do bad things, and therefore prepared the jail; but the company do not oblige you to steal. No; you do so from your own mind." "What can we do? The world now is like a cloud, which covers the sun." "But you do not say, that it is dark when the sun is beclouded. No; you have light enough to know what is good and what is bad; it is written on your hearts." "But the mind cannot stand: and if we sin, it is not ours." "Whose is it?" "That is uncertain."—There is a very expressive word in the Teloo-goo to this effect. "You wish to lay sin upon God."—"Yes; what can we do?" "But if you have children, and any of them steal or murder, which will the judge punish, your son or you?" "He who does the fault; but if they are under age, the fault is not theirs."—

"Then why does not the judge send you to jail or hang you?" "That is not the custom." "So it is, according to the true Vædum, he who sins must bear his own punishment; and, to lay the fault of your sins upon God, is a greater sin than all, and makes him more angry with you; and no doubt he will send you, and all who sin against him and the witness which you and I and every one has in his own heart, to everlasting fire in hell." Such conversations as this open the way for the declaration of the gospel of Christ; but it requires no common share of patience to endure such a world of nonsense and absurdity as their conversation is interlarded with. My faith is often very much tried, yet I believe that they will come and cast away their idols.

EPISTLE OF THE FRIENDS' YEARLY MEETING.

The Epistle from the Yearly Meeting held in London, by adjournment, from the 20th of the Fifth Month, to the 30th of the same, inclusive, 1818.

To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

In this our annual assembly, it has again pleased our Heavenly Father to over-shadow us with his love. We have been enabled to transact the important affairs which have come before us, in much harmony and condescension, and have been comforted, and permitted to rejoice in a renewed sense of Divine goodness. Under the expansive influence of these feelings, we offer you our cordial salutation, and express our earnest solicitude, that we may indeed be a spiritual house, built up in our Lord Jesus Christ, our Mediator and Intercessor—our hope of eternal glory.

We have received an Epistle from our friends in Ireland, and one from each of the Yearly Meetings in America, except that of North Carolina. Our brethren in the State of Ohio, although themselves removed from the scene of slavery, have, after the example of those in Pennsylvania, thought it right to address, a memorial to their general government, on behalf of the African race, who in various parts of the United States are kidnapped, and involved in the miseries of lawless violence. The Epistle from New-York conveys the acceptable intelligence of an act of their legislature which declares that slavery shall cease in that State in the year 1827.

The amount of the sufferings of our members, as reported to this meeting, in support of our testimony against tithes, and other ecclesiastical claims, and including some small demands for military purposes, is upwards of sixteen thousand two hundred pounds.*

This meeting has been large; and in examining into the state of our society, we have been afresh desirous that our various christian testimonies may be maintained in purity and consistency. One of these by which we are distinguished is, our peculiar view of the subject of publick worship. Great are the benefits which result from a right performance of this indispensable service. The tendency of our practice is to direct our minds unto God; and, if it be pursued with sincerity and earnestness, our hopes will be ultimately fixed on Him, the unfailing source of help. We shall then be led from an undue dependance on outward ministry, and come to experience that state in which we can "worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh?" How circumspect, how reverent, and how watchful, ought we then to be in our religious meetings! But we fear that too many do not maintain a waiting dependent state of mind in these assemblies; that they do not enough seek for strength to abstract their attention from wandering thoughts and earthly cares. Hence it arises, that they do not so fully partake of the evidence of Divine superintending regard—of those consolations which the Lord in mercy grants to such as hunger and thirst after righteousness. This unwatchfulness we apprehend to be a principal cause that so many are found to neglect our first day afternoon meetings. And we entreat those who are thus deficient, to consider whether they are not preferring ease, and an indulgence in the pleasure of life to the obligations of religious duty, and the possession of spiritual riches.

We believe that all who are faithful in the christian practice to which we have just alluded, will, on reflection, discover that their care is not to be confined only to themselves. We therefore exhort friends, whether in town or in the country, whether engaged in trade or in agriculture, to be watchful over their children, and in love to use their influence to prevent them from associating with

*An opinion being sometimes entertained with regard to these sufferings, that individuals are reimbursed by the society, it is desired, if occasion should occur, that friends would refuse it—as no such practice exists.

improper company, on the day set apart for publick worship. Where a consistency of conduct in this respect is observed, it is instructive to others; and its effects are, we doubt not, beneficially felt, on resuming the necessary cares of life. The offering of a word of counsel on this, and on all occasions where it may appear needed, in tenderness to the object of it, and in the flowings of pure love, is worthy the attention of all classes of our members.

And now dear friends, who fill the important station of parents, permit us to express the warm interest which we have felt on your account, and on that of your offspring. It has often been the concern of this meeting to recommend (and again feeling its importance we desire to enforce the advice) that your interesting charge may from very early life be brought up in the nurture and admonition of the Lord." Let it be your earnest and tender care to subject their wills, and thus prepare them to bear the cross of Christ. Cultivate in their minds, as far as it is in your power, the fear and love of God, and a strict regard to truth and integrity. Neglect no endeavours to preserve them in innocence, and let them be early habituated to simplicity of dress and manner, and to restraints from indulgencies inconsistent with our christian profession. As their infant minds expand, may it be your care frequently to direct their attention to the gentle intimation of the spirit of Christ, which are often to be distinctly perceived in childhood. One great instrument in forming the mind to piety and virtue, is a well-grounded knowledge of the holy Scriptures—a knowledge of the wonderful dealings of Almighty God, with his chosen people in ancient times, of those predictions which point out the coming of the Messiah, and of their accomplishment in that most glorious display of Divine love, the sending of his beloved Son, as a sacrifice for our sins, and a light to enlighten the world.

But, never forget, that it should be your care to set that example of an humble christian which so beautifully enforces the pure precepts of the gospel: your own minds must be seasoned with grace; and your labours will only be effectual as they are carried on and blessed by the power of the Spirit of Christ. If, in the discharge of this duty, discouragement should arise, let not these become a cause of dismay. Even these may teach the important lesson, highly necessary to be learned, that it is only as fresh supplies of holy aid are granted, that we can safely labour in this work. The evidence which will at times in mercy be afforded, that Divine goodness views such efforts with acceptance, and the cheering trust that the continued care of a tender parent may, if not at the time yet at a future day, be rewarded, are powerful excitements to persevere in the way of well-doing.

And, dear young friends, earnest have been our desires for your advancement in the way of life and salvation; that you may all not only be professors with us, but by obedience to the spirit of Christ, become real possessors of the truth as it is in Jesus. We are persuaded, that in the eyes of many amongst you, the truth has indeed appeared lovely, why then is there not a full surrender to its power

and to its convictions? The Lord loveth an early sacrifice. His numberless blessings call for your gratitude and your allegiance. And mournful indeed will be the reflection, should your days be lengthened to advanced age, that you have slighted the mercies of a gracious Creator, that you have preferred the love of the world and its fading pleasures, and that there can be no peaceful retrospect on devotedness to his cause. To you, of this class, who have taken some steps in the right way, we would tenderly offer a few remarks. The youthful mind, in its love for the cause of religion, is readily led into action. Here is a fresh call for watchfulness. A benevolent desire to promote the Lord's work in the earth, and to serve their fellow men, may have imperceptibly led some from a close and frequent examination of the state of their own hearts. In mixing in public companies, and in witnessing the success of the efforts that are used to promote the common good, our own minds may be gratified, but our quick preception of spiritual instruction may be weakened. Far be it from this meeting to discourage its members from sharing in those excellent labours, in which we can consistently with our religious principles unite. In the universal dispersion of the sacred volume, and in the moral and religious instruction of the poor of this and of other countries, we feel a very lively interest. We rejoice in the progress of these good works; but our earnest concern for all is, that each may seek to know and to abide in his proper station; that they whose field of usefulness is principally within the limits of our own society, may be faithful to their call, and diligent in their Master's service. And may you, whose labours are more extended, be especially careful, that your exertions for the good of others, are adorned and enforced by humility, and by that consistency with our principles, which can only be manifest to all, that the love of Christ operating in the heart, leads you to seek, not the praise of men, but the glory of God.

The awful subject of the punishment of death, has at times deeply impressed our minds. We believe that where the precepts and spirit of our great Lord and lawgiver have a complete ascendancy, they will lead on the abolition of this practice. The situation of those who have forfeited their liberty by the commission of crime, has also claimed our consideration. We regard such as objects of great compassion, and desire that they may receive the kind assistance of friends who may have it in their power to help them; but this should be complete, with the prudence and discretion, and with that respect to the laws of our country, and to those who administer them, which we have ever believed it our duty.

As a choice of representatives in Parliament is expected soon to take place, we wish to caution all our members against entering into political parties. This meeting has formerly manifested its care on the subject, and we desire that the conduct of such friends as have any share to take herein, may be marked by a christian demeanour, and that they may show themselves to be truly redeemed from the spirit of contention and tumult.

Finally, beloved friends, collectedly and individually, farewell.
 "May the grace of the Lord Jesus Christ, and the love of God, and
 the communion of the Holy Ghost be with you all. Amen."

Signed in and on behalf of the meeting, by

WM. DILWORTH CREWDSON,

Clerk to the meeting this year.

TRUE FORTITUDE.

It does not beam in that stern eye,
 From which a tear does seldom flow;
 Nor centre in the marble breast,
 Which never melts at scenes of wo;

'Tis not that fix'd, and deadly hate,
 Which frees the *duellist* from fear;
 Who bares the *honourable blade*,*
 And dreads no punishment, but here;

'Tis not the rash, and frenzied zeal,
 Which fronts the cannon's jaws of flame,
 Or rushes on the murd'rous steel,
 To seize the splendid wreath of fame;

It springs from that unshaken faith,
 Which rests its hope on God alone,
 Which at the dread approach of death,
 Has with unfading lustre shone.

This mighty pillar of the soul,
 When thrones shall crumble into dust,
 When earth shall totter on the pole,
 Will be our only hope, or trust.

As on some promontory's brow,
 The trav'ler from his lofty seat,
 Views the continuous rush of waves,
 Which spend their fury at his feet;

So, from this eminence of mind,
 The good man views life's stormy shore,
 Lash'd by the sullen tide of fate,
 And calmly listens to its roar.

Bridgewater, Aug. 24, 1818.

* Falsely so termed.

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